

M 1787
Music
Friday, February 27, 1970

I think ~~that~~ the two groups we now have, on Monday, and on Thursday, are quite right. Tuesday morning, and Friday, I listen to them, and I get impressions. Sometimes on Tuesday evening I talk a little bit about it. Today, having listened to last nights, I want to say just a few words about last night. There was an openness in wanting to ask questions. When the questions are serious, and when they come from experience, many times it does not matter very much, if the answer is exactly right, or not, ^{it is} provided there is an understanding of what the question really represents, And that the answer then, is in accordance with that question, up to a certain point, and sometimes I think it is very good, that it is not entirely answered. It would be my habit... to do that. And in that way I think, every once in a while, I might over talk. Because it is such a tremendous problem, to see oneself in ordinary life, so much bound. And not always, having the wish, to do something about it. Or when one is confronted with having the wish, then the inability to be able. Or to find a way adaptable to that particular condition in which one then has a way out. It will take quite some time. ~~It~~ It is a preparation for the ability to have Work always, you might say, at hand. And to have the 'I' there whenever you wish to call on it. And there is a long period in which you must understand that this period of unconscious living, whatever we want to blame, or perhaps not ^{even} putting the blame anywhere, but realizing that that is the condition one has to accept. That one is unconscious and bound. And that outer life occupies the greatest part of our life on ~~Earth~~. And that only here and there certain flashes start to come up. And they become every once in a while a little clearer. But not enough, as yet, to give sufficient light. And definitely not enough to be permanent. And you have to take that also, the way it is because there is no particular reason to want to assume that it could be changed in a very short time. You have to look at Work

as a life's work, of something that can be with you all the rest of
 your life, surely, on ~~Earth~~^P. What form it might take after that, it
 is really not important. There will be conditions again and again
 where ~~ever~~^{life} is, that in the crystallizations of ~~life~~^{different places} and in the univ-
 erse this particular question always will remain. Because it is in-
 herent in the dynamic flow. One assumes that everything is in motion
 and has to be kept in motion by the reciprocal efforts ^{of} ~~of~~ people or
 of other forces. That then it will bring with it this kind of ^a condition
 of having to unwind what is being wound up. There are two ways by
 which one can consider the universe as a whole; ^a And also, the condi-
 tions of ~~Earth~~^a; And also, that what may be a little different from the
 conditions of ~~Earth~~^W; when every thing becomes subject to either one
 thing or the other of the two possibilities, and in reality it is only
 one possibility, ~~and~~ for us we have to consider it as two. One
 is that everything is at a standstill. That there is absolutely no
 motions. That nothing moves. That everything simply is as it is.
 It's almost impossible to imagine it ^{this}. Still, one has to consider it
 as a possibility with one's own mind. And it is indicated by the word
 permanency. It is not indicated by any word like time. Or not even
 by Heropass. Because that is based on the other assumption, that
 everything, regardless of what it is, is in motion. And that even when
 the motion looks ~~like~~^{as if} it is standing still, that within that what is
 standing still as a crystallization, motion still continues. ^P It is
 of course if you - , we are familiar with, when you study mi-croscopy,
 and you see actually when you come ^{to} ~~to~~ see, to be able to see molecules,
 but to see what is called the Brownian movement which are particles
 which are moving without being able to see the particle itself, but where
 the results of the movement becomes noticeable, in a certain form of
 motion. Seeing it further, our limitations on ~~Earth~~, through a micro-
 scope in which we use light as we know it now, or sometimes ultra
 violet, or sometimes infra-red, also is limited by the matter of the

material out of which the lens is made. And that then, dependent on the kind of material, sometimes we can get around the necessity of the curvature of such material when rays strike it. But also there is a limit, and one can not and has not and never will find material that will bend the light rays, if we use white light, bend them back to its own origin. That of course is a concept that starts to look very much like the first one - as it is that everything stands still - that there is no motion. When there is no motion, there is no involution. When there is no involution, there is no evolution. I say the concept is not understandable, and only by the description of a circle, or a sphere, and then imagining ^{it} to come back to one point, and philosophically one still assumes that in that point everything is contained, including motion.

If one looks at life this way, that what is life on Earth and at the present time our crystallization forms which are our bodies, our personality, and the way we have become used to the considerations of ^{the} our personalities, not understanding life at all but only here and there as an expression, it is difficult for us to separate from that what is this form. And if one talks about freedom, freedom from the form of behaviour, ^{as} ~~that~~ it would be in death, then one has naturally an aim. But what does one have to go up against? The constant realization of the crystallization itself, without even knowing that there is movement, and only in a little expression of life every once in a while by means of behaviour, or activity in the different organs of the body itself. That life is that way bound up, that one cannot get a picture of what it ought to be, even if one wants to describe ^{conscious} man. The only description we have is a negative one. That is, we can more or less see what it ought to be by going ^{further down on} through the scale of

~~the~~ scale. I don't mean the scale of matter, but I mean the scale which is allotted to man as different phases of how his life exists. And we go down to the lowest scale which is physical sleep. It also belongs to man. And its very strange that in physical sleep we see what ought to be possible when one is fully awake. And of course this brings out a particular law which must exist; that so above, so below. The macrocosmos must be based on the same principles as the microcosmos. That man as he is is based on the principles belonging to God, and on the principles belonging to the atom, and that therefore when we consider physical sleep, that what is the condition of man then as a result of not using his ordinary subjective elements like sense organs, that then after a certain rest period, and relaxation of the muscles in sleep, the three centers become separated from each other. This is like a mirror - when one looks at it as sleep you don't see anything, but when ^{you} ~~one~~ looks at it as a principle you see everything reflected in what is the reality in the sense now for the evolution of ^{for} man. And it gives him then an indication why his striving towards becoming an evolution himself or towards evolving to a gradation higher than ^{where} he is now, is simply then a replica which is already there and within the means of a man, but completely unconscious. And what takes place in the sleep is a natural phenomenon. And a man receives from that ^{the idea} of how for him^{self} if he could ~~to~~ Work through the states in which his own crystallizations become apparent, and in which his particular sense organs are operative, how he should then wish to Work with ~~that~~ as an aim. ⁹⁴ That is where one gets the idea that for a man if he could duplicate the state in which he is when he is physically asleep with a guide which then can utilize what is there, that then man could become harmonious. In physical sleep there is no guide. And that is why when the different centers get free from each other there will be

speculation as to who comes first in going to the brain, and that the brain itself being loosened up will allow ^{then} ~~that~~ dreams to take place. The conclusion again for that is that they by accident form dreams. And that it would be logical to assume that a person without dreams is more harmonious in his physical sleep. How to get rid of dreams is a different problem. It is a logical result of total relaxation previous to falling asleep, because if it takes place during a sleep, then one has no more control.

On the other hand, the aim of a man to have his centers free is of course when there is an influence which then must be from the outside or a different kind of a quality, that then man could go over into a state of really being ^Aawake, and then in the ^Aawakened state, would have a chance to develop that what is still undeveloped but this time in accordance with a structure. So it is not the dream then which is realized - that is accidental, and it cannot be helped because that again is the way we are constituted. We can interpret the dreams more or less as certain states ^{as} ~~which~~ one was in during the day and has been in during many many days of unconsciousness, but allowing even for the possibility of being affected in ^astate of greater sensitivity which is indicated by the separation of the centers during physical ^{sleep} ~~that~~, that then a person can become more susceptible to outside influences, or that that what is brought up has been buried so long that then it will have a chance when there is more freedom. But it is not a picture of a man as he should be when he becomes Conscious and Conscientious, because then a man is in a direction in which he has to proceed further, and he has to have for the formation of the other bodies, and completing them, something that tells him what to do. ~~And~~ because of that one assumes first the existence of 'I' as if God is brought down to Earth ~~in~~ order to help the description of a method which ^{that} ~~represented~~ by the image and the symbol of Christ, and in the third place, when this 'I', funct-

ioning now in our material world by observing that what is material, will also take on gradually the reality of the matter we are familiar with. Then from that time on, when 'I' has such functions which we many times describe in a certain way of objectivity, impartiality and also acting at the moment of the existence, then under the influence of that kind of a force, the three centers become separate. But it is extremely difficult because they are not bound in the same way, and it is first the possibility of separating the emotions from the mind so that then under the influence of 'I', the mind and the emotions can exchange. First ~~the~~ it is nothing else but an exchange of a recognition of each other's existence and the recognition of the mind as it is and the feeling as it is, that they are many times in conflict with each other. Under the influence of 'I', changes take place, and the first changes that will take place is more and more harmony between mind and feeling.

You see, I'm not talking now with other words about Objectivity and the formation of Soul and the formation of Kesdj~~an~~. I'm now talking about what really takes place when an ordinary person becomes interested in Work, and it is that way that we gradually start to understand what is the influence or what is the result of Work on yourself, so that because of that, you will have a measure by which you will know if that what you are doing is right or wrong and you need not be in doubt anymore, because many times you are in doubt. And it is because you make a certain kind of an effort which is different from usual and becomes for a little while not unconscious anymore, it does not mean that it is Conscious, but it is different from ^{kind of a} unconscious so-called sleeping state. And because of this difference, certain things take place in the personality as a whole and in the body even as a result of different motivations. The motivations of a man are linked up many times with the chemicals ^{of} his body, and the different glands which excrete

different chemical substances which affect the total physiology of the human body. Sometimes the balance is disturbed, sometimes that what should be more alkaline or acid is disturbed in its equilibrium of neutrality. That what sometimes takes place is an increased velocity of the blood which we call fever. Sometimes it is called, when the blood goes very slow, a coldness or a frigidity, or something that is not there which used to be there. It even is comparable to rusting of certain conditions of oneself. But all of this is in the nature of a kind of a loosening up and a growing out in certain directions which are not immediately in the direction of Work as we call it. The reason I bring this up is one has to recognize the changes which will take place when one makes attempts for Work, and when the concept of Work may not be entirely understood, that nevertheless, already changes take place which sometimes are mistaken for the results of Work in the real sense. But they are not that. At the same time, they are very useful because they will make a person look at himself in an entirely different way. And it may then be that out of this conglomeration of new material, certain things start to evolve because of a man thinking and contemplating and considering what he is doing and what is taking place within him; that without fear he will be able to acknowledge the existence even of such changes and that because of the acceptance of how things are as they are there will be established an equilibrium in the distribution of life cells in a man. With this there will be included a further growth of those parts which are not completed, and when these start to grow as a result of first the shaking up, they will gradually recognize what is needed for the freedom of life, and again I do not mention Objectivity, but I do mention the fact that when life is being set free, even a little bit, it will know where it has to go. That is really the inherent quality of life of a man because one can trust it when it is as a result

of the wish to change, not knowing into what; the wish to work, not knowing entirely what Work means, that a person becomes more serious, more considerate, and also will consider then, in that, his inner Life. And it is in the bringing out of his inner Life which then has a little more freedom because as I said, the looseness of that what he is, the freedom between his mind and his feeling, will help then Life to appear, which Life itself becomes comparable to the existence of 'I'.

One must not quibble too much about impartiality and simultaneity, because on this particular road of a serious contemplation of oneself the realization will come to one without any question that that what one notices of oneself is subject to a variety of different ideas which belong to a subjective world and one considers these kind of ideas then from a different standpoint of realizing that something must take place in addition to just noticing. And that then, having in mind wishing to reach the truth about oneself, it is absolutely logical to know that the truth must be free from any interpretation of any subjective kind. Therefore the idea of Work is so completely logical for a man because it belongs to a philosopher who wants to keep on thinking about himself without going into ~~any~~ the theories of someone else. And that is the requirement. The same applies to a scientist, and the same of ^{an} course applies ~~to the~~ artist. And the greatest difficulty is to find, in the continuation of the pursuit of those three possible direction, the originally of a man. Much too much is imitation. Much too much is copying. Much too much is the assumption that something ^{must be} ~~is~~ true because it looks true when someone else may have said it and you have not. To follow for oneself that what is the only reality within oneself is the only solution for going in any of these three directions-to remain pure. Because any other way it becomes dirtied, I say now, dirtied by the ideas of others. They for themselves have the same problem. The question is ^{only} I don't want to take what someone else has said if

there is a possibility that I can find it myself, and that is the last possibility I ever will give up, that I can not find it. I will find it. But I will not find it by ~~keeping on~~ saying that 'I' will find it because then I keep on making the mistake and I will remain within my own circle.

The solution of a man who tries to follow the three different roads and wants to remain pure is of course that he must have help of a different kind, and then we come to Work because in religion, that is, ~~in~~ the acknowledgement of a higher Being, not ourselves; or discussions of heaven, discussions of infinity, discussions of fusion: all of that will give for a man who wishes to find the road, the possibility of hoping that then the road will be shown to him because he himself in relation to that what is a higher form of Being has become a nullity, as if nothing; and all of this rigamarole of science, philosophy and art may as well be put in a big pot and boiled up and then thrown out of the window because a man must start clean if he wishes to start Work, Real Work. And it takes a long time before we are completely naked.

This is the difficulty in Work. But for that reason, the groups where one discusses in seriousness that what is troublesome will be very helpful because it brings up the possibility that there may be an answer; and that one wants to continue on ^a ~~the~~ road of loosening oneself- more freedom, more openness, more possibility of being truthful, more and more saying actually what has been an experience, and then being confronted with an answer which is in the direction of the question and may lead just a little bit further or throw a little different light on it because of acquired experience which of course is logical, it should be in an answer. *the necessity*

That is why I emphasize so often ^{the necessity} of linking up at the point where the question ends. Even if the question is not entirely clear, or

clearly formulated; there is always an end to the question when the question becomes that kind of a question. And it is at that point that ^{when} one starts to talk then.

I hope that is clear, that it is so important to have these smaller groups. Because it's the only way by which you will find out, what you know and also what else you will need.

You see, I'm so afraid that when I talk and I talk sometimes at great length and for different reasons of course I talk - that I put you to sleep because you listen but it does not mean that at the same time you even can work. You are reminded of work, ^{w/out} ~~not~~ doubt, but that does not mean that during the time that you take things in that there is ~~xxxxx~~ enough energy left even for becoming ~~A~~wake or making an attempt to be a little ~~A~~wake or perhaps even ~~A~~ware.

What is really needed for a person who wants to work, to establish within himself that kind of a wish ~~which~~ which will never leave him. That he is at any one time-morning, day or night- ~~whatever~~ during the twenty four hours someone might poke him in the ribs and say, "where is work", that he says, "I know". That right at that moment instantaneously he remembers.

When one can come to that point it doesn't matter anymore what you do in ordinary life. You see it is like then as if God can be with you and walks with you or you walk with God. Because that what is your magnetic center has started in motion. That is where the duality of man can be understood. He is just an ordinary being with his magnetic center stilled and quiet. Not moving. We say then that it's ^w asleep. Also you can say it is hiding. But it has to be brought to light because it's in the dark. So it has to start on its own road and it has to be encouraged to start moving. ~~Something~~ has to introduce movement into that state of static. That what produces movement in a man is the concept of Objectivity. Then he really will start to walk

because, because of this new concept he knows the direction where he has to go.

another way of saying

Again it's the necessity of learning what is meant by Work. One says, to start Work. But when Objectivity is understood, one of course Works in that direction of Objectivity by the introduction already of Objectivity within the state of static in which a man now appears. Because a man even when he thinks he is walking on the Earth, is completely static. Static in this sense means that he is full grown. He will not add anymore to the expressions of his life. He will change a little bit the wordings, but not the principles anymore. When that realization comes to one, one is really on the road to Work. If you could really experience the fact, that you won't grow physically, that you are not growing feelingly, that you're not growing mentally, but that you try to keep activity going in order not to face that truth. Again activity of the three centers is exactly the same as the occupation in ordinary life ^{with} of all kinds of things which prevent you from seeing yourself as you really are. When one is interested in the following up in the directions of vanity, in the way one loves oneself, and ^{about} expressing it and wanting to tell other people in one's conceit/what one really is so that they will understand you, so that they cannot misunderstand you and that you insist ^{on} explaining that you are really this and that and not as bad as they might think, or that you want to whistle in the dark to convince yourself that you are that way. You become active on Earth and you are still static regarding the possibility of evolution. This is where the combination of the two comes in. When in accordance with the law of the Earth there is a two foldness in man, man finds himself in a one state of static because of unconsciousness. When there is a desire for him to evolve, he must produce another element of a different quality, which makes him two fold. That's his magnetic center, waking up; wishing to move. And the third force

force is when magnetic center is actually moving.

That is a tremendously unusual state for ~~a~~ man because he does not know it until he experiences it. That's why Gurdjieff says that ^{one} man is blind, as far as the neutralizing force is concerned, One does not even see that it exists. It is worse than blindness. A blind man knows sometimes by touch and so forth that other things exist. The blindness we have when we're unconscious and nothing dire has ever happened to one is that we don't even consider the possibility of something else existing that could help one. It is in line with what we have said; what has been said last night at the meeting. It belongs of course to a general description of Work. It belongs now, to all of us, to take it to heart. And to see if anything we have talked about you could use.

I hope you can use it.

PART TWO

Sometimes I think we're very poor. It's partly because we have forgotten things ^{that} we have learned when we were ~~very~~ young. And partly it is because you never had the experience. Partly I feel sorry because I wish ^{that} several of you had had certain experiences which I value very much.

To what extent it is due to education, a certain bring^{ing} up, a certain surrounding, schooling, interest, different people you were associated with, whatever is the influence that they or circumstances or surroundings had on you. Of course I do not know. I can only remember certain things for myself, and then, when I don't remember them, I am poor. When I do remember them, there is something very lovely in them.

^{Because} I tell you why I thought this. ^ There were some thoughts in my

mind in connection with what I've said on my birthday. And I try to remember of the seventy nine years, what happened in the first ten or fifteen. Of course I was in Holland. I was surrounded by certain conditions. Once I talked about family life. I also talked at a later age, when I went to the University, of the influence of different scientists of name on me. Moments of course I cannot forget and I still, when I remember, I place them quite properly.

This time I mean a little earlier, when there were books. Books that were new. Books that came all of a sudden. Books that one found. Books that were there but you didn't know until you opened a page, and there was maybe a sentence; maybe there was a drawing, or a picture, or something that started and you read, you read the whole afternoon because you couldn't put the book down, or whatever it was that attracted you.

Sometimes the influences of such kind of literature; not superficial, not children's literature, not necessarily fairy tales, but by someone who did have an idea, or wanting to express it. I don't know how much you are acquainted for instance - and it's only one of them - Jules Verne. The man of course who wrote, and was known all over Europe, and whose books, of course were translated, many of them, into English. And particularly the well known one, Twenty Thousand Leagues Under the Sea; and then the sequel to that, which you may not know so well, was called Mysterious Island. In the Twenty Thousand book there was this Captain Nemo, who led a life living in his submarine, his Nautilus, and going under water and coming up. And sometimes destroying what he thought was wrong for the world and there comes Jules Verne because this is the motivation of the man in his life of that what is wrong, and what is right.

There was another book which you may not know, was called Eldorado. The subtitle was The Monsters Cannon of the Steel City. In that was

described how two brothers got a legacy, a heritage - quite a lump sum of money - which was divided between the two; quite sufficient to do with what they wished. And one chose to erect factories for the destruction of mankind: rifles, cannons, all kinds of guns; a whole tremendous big city gradually grew up. And he was in one of the pictures, and all the books that I remember were illustrated, every other page had a gravure by Gustave Durer; copper, copper gravure. Lovely, printed, for us. We started ^{by reading} a book by just turning the pages and skipping over those what - those that didn't have a picture on it didn't mean much; but the pictures, those were the ones. And I remember ^eonce, one of those drawings of Eldorado where this man sat in his study and above it was a tremendous large piece of glass, in the shape of a lens. So that when one looked at it from the top, it magnified him sitting at his desk and at the end of the book, or at the end of that part of the story, this man happened to be destroyed by his own doing. By something exploding and he was caught sitting at his desk, in a terrible state as it were, but never theless, writing, to see that certain things for the city, the steel city, still could be accomplished further for the destruction of mankind.

That was one brother. The other brother used his money to try to embellish things, and build a beautiful city, somewhere in the Carribean, or an island, that belonged at that time to France. It was probably in the neighborhood of Mont Peller, the one that had an eruption in the beginning of this century, and this city was called Belle France. And everything there was beautifully laid out, and the houses and the people, and they were happy, and they were occupied with the things that really mattered in life.

You see this was in Jules Vernes mind. And it was then what he started to tell about Captain Nemo and his submarine. And towards the

end of his life he found a way, towards the North Pole and the inside of the earth- apparently- ^{that was the way} at least it was the way it looked, and there was this mysterious island which was then visited by four people, an Armand de Febre and whatever the other names were I forgot. But in any event, there they were, trying to make a living on this island. And I remember there was one picture of the - one of the main persons, holding up - he was an engineer - holding up a bottle and he said "This is nitro-glycerine!" which he had made out of distillation of some nitric substance that he found somewhere and glycerine which he also happened to make. In any event he was a good chemist.

So with this nitro-glycerine he could explode different things and remove different blocks ^{of rocks} and so forth in order to cut away where ever they wanted to go - finally, at the end of their own journey, in the second volume, they found the particular road to where the submarine was moored or had at least had found its last place, and where Captain Nemo was the only one still alive on that boat. They thought, when they entered into a kind of cave and when they finally found an opening, descended, ^{was} there ~~was~~ Captain Nemo, sitting on a kind of ~~sofa~~ ^{seville} or divan in a roccoco more or less an empire style, sitting with both his arms stretched out, and then leaving, and then sitting, and he was by that time an old man, and the four ^{for} stood in front of him and asked his story, and Captain Nemo told them about his story, and the last phrase I remember was, "I do not know if I have done right or if I have done wrong."

And I remember as a boy that that kind of a statement struck me. It was ^{something} as if all of a sudden a certain ^{been} Conscience was there and the man sitting who had ^{been} of course almost I would say, my admiration, and whatever he had invented and whatever he had done, that he could still start to question the motivations of his life.

And in thinking about that and ^{of course} (in applying it of course to my last years, I philosophized more and more about this statement. When one says -"I wish to find out, what have ^{done} /wrong? Or, whatever I have done, was it right?" I think you see, that one forms a Conscience by starting to ask that question at the end of the day. What was today, wrong with me? What have I done that I should not have done? What could I have done which I didn't do. What was really right that I have done? What did I leave undone, that I should do tomorrow? I take stock of my life at the end of a day. I let the day go by, this time not as a film in which I'm not concerned - but this time I'm tremendously concerned with my behaviour; with my thoughts; the feelings ^I had; the time I've spent. Energy used, for whatever purpose. That I see in review my life unrolled. How I started. What ~~my~~ ^{the} ideas were; the thoughts I had then. What I wished; what I thought I could do; what I do then with it as I go along in my little history. You see I say it is his story. That is what I am interested in. The story of myself. Of a person I call him "his", because he is me. But he when I look at it impartially is not me. Because when I look, I am not him.

And so this story unfolds and during the day I see this person having done this and walking and then reaching this and that, and waiting, and be patient, and be angry, and go through all the different ~~man-~~ ^{festations} ~~ipulations~~ of a man which may be limited to one day but if ^{one} accumulated ^s over several day the story become quite lengthy, and also quite indicative and after some time ^{it} does give a picture of a man. And it is not necessary ^{even} at such a time even to introduce Objectivity because in the first place it is past, and in the second place, one is not such a fool. But one needs the time not to be foolish because if you don't take the time you will remain foolish. It is only after ^{quite} some time that the foolishness will disappear, and the truth will come in its place.

And I question then, what was right. And when I say this, I realize that I really have no way of measuring. That I have of course a measure in ordinary life. I have a little bit of a conscience. I have something that has been educated, and that is why I refer to that what took place when one was quite young, and quite impressionable and had books with a meaning. Not just little stories. Perhaps fairy tales which have a meaning, but which are not explained. Perhaps mythology, which of course has a meaning but which ^{are sometimes} ~~is~~ not entirely explained because the key to that kind of a book has been lost. Many times when one looks at the sky, and one sees the writing in the form of constellations, and one wants to know what is that language, and goes through books, and then the books give you a couple of mathematical formula, and how fast the planets rotate around their own axis, how many moons they have, and what is the distance between them and the sun. And very little about what is a planet. What is Orion. Not mythologically, not the Zodiac, mythologically, not an explanation of the Milky Way, that it is a conglomeration of many solar systems, but what is written in the language of the sky in between the stars?

This is what I mean. What is written in one's heart, in between the lines of education. What is it that one has gotten that had value, as written by some people who had a principle, and wrote books for little children in order to ~~help~~ help them to become a little bit more alive and perhaps alert to the questions of life. But then giving examples of someone who had principles, and who lived in accordance with such principles.

This is what I mean many times by examples. And blessed is he who has had examples in his life. So that later, when he is growing a little older, that he can look back and say, "For that and that I am grateful." And that there is not too much criticism of such and

such he did not do the right thing to me, or because of that I became conditioned. Because it is terrible sometimes to live with that, that one then is so close to blaming, and of course one cannot blame, because one must assume that such people were not conscious and really did not know what they did to you. But you find yourself by yourself now and you look back everyday and you make an accumulation of facts, which gradually by their multitude could become an average. When you add them up and divide them by their number, you reach an average which is much more truthful. So that when you write it all in your diary - sometimes we call it a common place book - in which certain truthful statements or perhaps aphorisms can be written down when they strike you at a certain time and you want to keep them for posterity; keep them for your old age, when all you have to do is sit and have the coffee brought to you. And even you may not have to open ^{your} ~~the~~ book, because maybe someone would read it to you.

Such states you must prepare for in your life when you don't need coffee and when you still can open a book and have it on your own. free. And when you ~~xxxxxx~~ still can read without glasses. Because when you get ~~xxxxxx~~ older you run the risk that your glasses become colored by that what is your associations. And it is very difficult then to get rid of them because it will mean if you want to rid yourself of associations, you have to throw your glasses away. You have to start really new. You have to start as if a fact is a fact and nothing else and not even interpret it. You have to start with your life as you know it to be, within you. You have to start with that what becomes an expression of your life. You have to start to question that because maybe its already soiled and it's not as pure anymore as it should have been.

You also become very affected by life; you also close up, and keep your Magnetic Center within yourself, out of fear or out of

selfishness.

How to break through such things. How to become even normal or if you wish, average, or if you can be, at least free. With help of all the things that the Lord has given you, all the different conditions which have affected you, to bring about a certain change, of a Conscience which could become your own and which is written in a certain way in a language which has a meaning even when later on you start to decipher it, and you find out there is much more than you originally could contain.

You see it is that way with Work. You have already a little conscience. But when you Work, you accumulate much more data, much more insight; also I hope, more realization of life existing, and I very much hope, more and more wish to continue with life on Earth, and not as yet wishing to go to heaven. So that then when you contemplate that way, and when you ^{then} try to Work, to make the facts more truthful than ever, so that then they will be forever, and remain with you all through your life, that you then can keep in your life what was right and what then when you write in your Conscience and you look at the preceding page; and you wonder how it was at that time you could write like that in that kind of a style, in that kind of way, in that kind of conviction- in such firmness, in such lovely poetical language. And you start to think and dream "Why is it, Oh God, that many thing I have forgotten?" "Why is it that I cannot remember that what was really important and I know has formed me? Why is it so difficult to bring it out, now. Why do I have fear to live?"

There's a french book, it's called La Peur de Vivre. The fear to live, and how terrible that is because it is filled with conditioning in one's life. And the essential quality gradually has disappeared. And life is taken over practically all the time by the surface. But when at the end of the day one starts to consider the man-

ifestations of the day, one will have to reach that what was the cause of the manifestations. Your thoughts, the expenditure of your energy in your thoughts, also in your talks. Also in your feeling and the depth. And if at times during ^{such a} the day you had the audacity to ask God for forgiving you. How much time was spent uselessly. And that you mean it when you say it. And that perhaps, even at such a time there will be tears in your eyes because you regret. You write this to the Lord, because you write it on your Conscience. You regret that time has gone by without being noticed by you. Only your watch kept track of it. And what is a watch compared to you.

That's why I say we're poor. Because we have to start learning all over. We're poor of mind. We're lonely and lost. We're not always there, even if we wished. We do not always have the wish to continue to live when things become ^{a little bit} humdrum and monotonous. And when we don't see light. But of course I never believe that. I always say, there is always the crack of dawn. It's like a crack in the door. It is not the dark room in which we live. The dark room is only good to take pictures and develop them. So that then they could become memory. But when we expose them to the light and they are not properly fixed, they fade. A great deal of our unconscious experience will fade. Even in daylight of ordinary life. If the ^{light of} 'I' could be present to one, many facts of our unconscious existence so far will disappear. What we will keep is that what has been started to be written reluctantly, not always with a sharp pencil, or a pen, sometimes not enough ink. And does one write on a Conscience with ink? Some has faded already. It has to be redone. Some is not clear it has to be drawn over. But we write. When we work we write. When we try to wake up, we write. That's the book of our life. That is what you can carry with you. It's your pocket book because some day Saint Peter will ask you what is in that book. And you will say I hope ^{→CAPS} All and Everything. I wish you a good weekend.

END TAPE

(OVER)